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UDUVIL GIRLS GATHERING LEAVES. (See page 471.)

# Life and Light

Vol. XLIII.

NOVEMBER, 1913.

No. 11

By the time this is in print the preparations for the annual meeting of the Woman's Board, November 12-14, will be well on the way to completion. The sessions during the daytime will be held in **Annual Meeting** at **Springfield**. the First Congregational Church, Springfield, Mass. The young people's session, with supper, will take place Wednesday evening with addresses of special interest. Among the speakers will be President W. D. Mackenzie of Hartford Seminary, Dr. Edward Lincoln Smith of New York, Dr. Raymond Calkins of Cambridge, Mrs. Newell Dwight Hillis of Brooklyn, Mrs. John Howland of Mexico, Miss Mary L. Matthews from the Balkan Peninsula, Miss Mary L. Daniels of Turkey, Dr. Eleanor Stephenson of India and others. Cards for the delegates have been sent by Miss Calder to the Branches and should be filled out and returned, *not to the Board Rooms*, but to the chairman of the Hospitality Committee, Miss Annie L. Whitten, 283 Beach St., *Holyoke*, Mass.

The first Friday meeting of the season was held in Pilgrim Hall, Friday morning, October 3d, at 10.30 o'clock, with Miss Calder as **Friday Meetings** leader. There were 216 present. Mrs. J. H. Larabee of Newburyport, the new president of the Essex North Branch, gave a helpful presentation of *The King's Business*, urging her hearers to give careful study to the book in their auxiliaries. Rev. Charles T. Erickson of Elbasan, just returned from his stirring adventures in Albania, gave a telling account of the difficulties of the missionary endeavor in the Balkan region. Specially beautiful music was furnished by Rev. and Mrs. H. Grant Person of the Eliot Church, Newton. The next meeting will be held the morning of November 7th, when it is hoped there will be a large attendance.

Various Branch meetings have been held in September and October. Middlesex North met in Pepperell, Mass., with Miss Blake as speaker. The reports of this Branch were very encouraging and all felt that the meeting was most helpful. The annual meeting of the Vermont Branch was held in Brattleboro, September 30th-October 1st. The reports were most encouraging, the treasury showing a gain over the previous year. This is the first Branch to report a systematic standardizing of the auxiliaries and the honor list included fifty per cent of the total number



of societies. The Home Missionary Union joined with the Vermont Branch in an evening session, at which Rev. Paul Moody of St. Johnsbury, and Mrs. S. C. Bartlett of Otaru, Japan, gave fine addresses, and a Pageant of Redemption was presented, under the direction of Miss Florence Hemenway, with telling effect. Other speakers were Mrs. John Howland of Mexico and Miss Kyle. Mrs. Howland's account of The Present Crisis in Mexico was most valuable and timely. The hospitality of the Brattleboro people and the hearty helpfulness of the pastor, Rev. Roy Houghton, made the occasion a very delightful one. Mrs. M. H. Buckham, the loved and efficient president, was re-elected, as were the other officers. (Other Branch reports next month.)

After long searching a new worker has been secured for the Collegiate Institute in Smyrna, to the joy of all concerned. Miss Gladys Stephenson

A **New** of Oakland, Cal., a graduate of Pomona College and a **Missionary**. trained kindergartner, has been appointed and will sail November 19th. Miss Stephenson had expected to go to China, but on learning of the pressing need in Smyrna, cheerfully accepted the change of plan. Her Commission Service will form a feature of great interest at the annual meeting, in connection with the session specially devoted to the work on the field,—Thursday afternoon. The Eliot Church, Newton, has assumed Miss Stephenson's support. We acknowledge with gratitude our indebtedness to our sister Board of the Pacific for releasing Miss Stephenson to fill this needy post.

Miss Ruth Razee of New Haven, Conn., a graduate of Mount Holyoke College, class of 1902, has accepted a five-year appointment to Turkey

**Other** and will assist for the present in the **New Workers**. Adabazar High School, reinforcing Miss Kinney and Miss Holt at that important point and later will probably be stationed in Van. Miss Razee has had post-graduate work at Yale and five years of teaching so that she is well fitted for the work to which we welcome her.

Miss Edith May Lamb of Deerfield, Mass., a graduate of the North Adams Normal School, and one who has had much experience in Christian work, has been appointed to Barcelona, Spain, for three years, where she will assist Miss Webb and the others of the faculty, in our splendid *Colegio Internacional*.



MISS RAZEE



MISS LAMB



Do you see it? If not, will you suggest to your Public Library the importance of subscribing for this valuable scientific quarterly for **The International** reference. You may not desire to subscribe for your-**Review of Missions.** self as the price is \$2 a year, but one cannot afford to miss this rare contribution to missions. Will you not secure a copy for your society? Miss Leavis, agent for the Central Committee, will furnish a sample copy, price 75 cents, and will receive subscriptions. "The Review of the Year," by John Oldham, in the January number, was worth more than money to one who has charge of a society, while the October number in addition to many other articles of engrossing interest contains a fine presentation of The Balkan War and Work among Moslems, by Dr. Howard S. Bliss, president of the Syrian Protestant College in Beirut. Order sample copy and send subscription to M. H. Leavis, West Medford, Mass.

The September number of *Everyland* falls not a whit behind its pred-  
**Everyland.** ecessors in interest and allurement for boys and girls of twelve and over. Hereafter the Missionary Education Movement will publish this charming magazine, although Mrs. Peabody and Mrs. Montgomery will still be associated with its editorial staff.

The little *Mission Dayspring* will with the December number cease to be. This is a matter of regret to many, who from their childhood  
**Other** have been familiar with this little monthly visitor. But  
**Publications.** the decreased subscription list and the corresponding increase of the deficit in the expense account, amounting every year to several hundreds of dollars, have caused the officers of the American Board and the Woman's Board to decide that its publication be discontinued. In its place they wish to recommend to Sunday schools and mission bands, to Junior Endeavor societies and all missionary clubs for children under twelve, the *Pilgrim Visitor*, a weekly paper, published by the Congregational Sunday School and Publishing Society. In addition to other interesting stories this paper will contain twice a month bright foreign missionary articles and stories. Price, 50 cents a year; 30 cents each for two or more subscriptions, if sent to one address. Send subscriptions to the Congregational Sunday School and Publishing Society, Congregational House. In order to assist leaders of mission bands and others interested in instructing the children missionary-wise, the Junior Department of the Woman's Board proposes to publish a series of Here and There stories, to bring our own work more definitely before the chil-

dren than is possible in the *Pilgrim Visitor's* pages. These stories will be issued each month except July and August and will be sent for a nominal price of ten cents for one subscription, fifty cents for ten, and one dollar for twenty-five, if sent to one address. Send subscriptions to Miss Hartshorn.

It is with great regret that we learn of the seriously impaired health of Miss Ellen W. Catlin of Burlington, Vt., who went to Harpoot in 1908, **Missionary** to assist in the Girls' College there. Miss Catlin has de-  
**Personals.** voted herself to the work, and her associates reluctantly accede to the necessity of releasing her for the present. Miss Catlin is probably on the way home at the time of this writing.

Mrs. J. K. Browne of Harpoot is still weak from her serious operation and is now in a private sanitarium near Boston.

The many friends of Rev. and Mrs. J. C. Perkins of the Madura Mission sorrow with them in the untimely death of their son, Donald C. Perkins, who was killed at sea in Alaskan waters on his twenty-fifth birthday. He was in charge of the wireless on the ship and disregarding his own safety sprang to give the call for help, when the boat struck a rock and he was crushed by the falling of the mast. He had previously ordered his assistant to seek safety, so in a beautiful and real sense he "laid down his life for his friend."

Dr. Harriet Parker, who with her new associate, Dr. MacNaughton, arrived in Madura in July after a somewhat tempestuous passage from Colombo, writes of the delights with which the patients in the hospital received the supply of cast-off spectacles which formed a part of her shipment. She says: "It seems unscientific, but these glasses do certainly in many cases afford relief and more can be used. Glasses in frames are more useful than those without frames." Please send any such discarded spectacles to Miss Helen S. Conley, 14 Beacon Street, and they will be sent in future shipments to Madura and other mission stations.

The news of the death of this devoted servant of God which occurred September 1st, in Philippopolis, Bulgaria, was not a surprise to those

Dr. who keep in touch with missionary affairs, for Dr.

**George D. Marsh.** Marsh had been ill for more than a year—much of the time confined to his bed. He was born in Hartford, Vt., in 1844, and after graduating at Grinnell College and taking post-graduate work at Yale, he sailed in 1872 for the European Turkey Mission, serving the American Board forty-one years at Stara Zagora, Monastir, Constantinople,

Sarnokov and Philippopolis. In 1875 he married Miss Ursula Clarke, one of the first missionaries sent out by the Woman's Board, a sister of the venerable Dr. James F. Clarke of Sofia. Together Dr. and Mrs. Marsh have trained the Bible workers, given relief to the starving, and in a word, ministered as Christ's ambassadors to all within the wide radius of their beneficent influence. Dr. Marsh was a man of marked business ability, conservative in judgment, warm of heart, generous and charitable of spirit—a beloved and honored missionary whose going Home leaves a wide vacancy in the field where he lived, and from which he had been absent only twice on furlough in the more than forty years of his arduous service.

The cable brought also on September 15th, the news from Tokyo, Japan, that Dr. D. C. Greene, for forty-four years pioneer missionary,

Dr. Daniel educator, author, translator, statesman, and first, last and Crosby Greene. always, expounder of gospel truth, had been called to his heavenly reward. Dr. and Mrs. Greene sailed for Japan in 1867, and joined afterwards in Kobe by Dr. and Mrs. O. H. Gulick, and later by Dr. and Mrs. John C. Berry, founded the Japan Mission of the American Board. As Dr. Barton has written in *The Congregationalist*, "He became the adviser of diplomats and the counselor of statesmen." A few months ago Dr. Greene received the decoration of the Third Class of the Order of the Rising Sun from the Emperor, and this honor was received with such expressions of rejoicing on the part of his Japanese friends as afforded him great pleasure. The hospitality of his home in Tokyo was proverbial and at the death of Mrs. Greene three years ago many expressions of sorrow were heard at the loss of her who had been the "mother" of the Mission. Eight children—five sons and three daughters—all holding positions of usefulness, survive their honored parents.

The passing of this honored and venerable missionary of the Methodist Episcopal communion, which occurred at her home in Newton Center

Mrs. September 12th, removes one of the most widely known William Butler. of the women missionaries of the early days, and probably the oldest missionary in the world. Mrs. Butler went with her husband to India in 1856 to establish a mission in Bareilly, Northern India. They were in India at the time of the Sepoy Rebellion and suffered many things for the cause of Christ. While on a visit to the homeland in 1868 Mrs. Butler made an appeal for India at the historic meeting of the Freeman Place Chapel of the Old South Church, Boston, where the

Woman's Board had its origin. In 1873 Dr. and Mrs. Butler went to Mexico where they established the first mission of the Methodist Episcopal Church in that country. In 1906 Mrs. Butler and her daughter, Clementina, went to India to attend the Jubilee of the mission where she and her husband had spent so many fruitful years. Many will remember her at the Jubilee Meetings in Boston and New York in 1912, when her erect figure, her clear voice, and her marvelous message made it seem incredible that she had passed her ninetieth birthday.

A course of five lectures under the auspices of the Boston Continuation Committee of the Jubilee will be given on consecutive Thursday mornings at eleven o'clock in the Chapel of Trinity Church, Boston. The course will begin November 13th, when Bishop Roots of Hankow, China, will be the speaker. Mrs. George Washburn of Constantinople will give the other lecture in November on the 20th. Beginning with December 4th, Mrs. C. H. Daniels will complete the course with three lectures based on *The King's Business*. Tickets for the five lectures may be obtained at Board headquarters, or at the door of the chapel.

## THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM AUGUST 18 TO SEPTEMBER 18, 1913

	For Regular Work.	For Buildings.	For Special Objects.	Lapsed Condi- tional Gift.	From Legacies.	Total.
1912	\$10,058.14	\$1,074.00	\$28.50			*\$11,160.64
1913	9,561.66	814.75	103.70		\$23.50	10,503.61
Gain			75.20		23.50	
Loss	496.48	259.25				657.03

FOR ELEVEN MONTHS TO SEPTEMBER 18, 1913

1912	97,699.27	12,131.04	2,243.14		17,094.63	*129,168.08
1913	102,460.79	24,025.55	2,058.96	2,500.00	18,030.12	149,075.42
Gain	4,761.52	11,894.51		2,500.00	935.49	19,097.34
Loss			184.18			

\*Not including extra gifts for work of 1912.



## OPPORTUNITIES FOR UNITED SERVICE

BY ETHEL D. HUBBARD

Miss Hubbard of Wellesley, Mass., is well known as the author of *Under Marching Orders* and *Ann of Ava*. This, the sixth and last article on *The King's Business*, presents Chapter VI.

**I**N 1812, when the first American missionaries sailed from the port of Salem for Calcutta, there was but one mission Board to guarantee their support in a foreign country. Moreover, this original Board was a denominational organization expecting denominational conformity on the part of its missionaries. In the course of the long voyage eastward, two of the young pioneer missionaries, Adoniram and Ann Judson were confronted by a curiously disquieting problem. Honest inquiry began to shape some of their old convictions, and finally compelled acceptance of the Baptist doctrine of adult baptism and immersion instead of the Congregational belief upon that subject. Such a change of attitude meant that they must withdraw from the American Board, the Congregational Society, which had sent them to the Orient, and await adoption by the Baptist churches of America which were not then organized for missionary service. From this distance of history we can perceive the enormous value of that heroic act of conscience, but at the same time we give thanks that no such sharp change of sects exists to-day and that missionaries of Baptist, Presbyterian, Congregational and other churches are sometimes sent interchangeably by the respective mission Boards if peculiar circumstances seem to favor such transfer of candidates.

The last century, particularly the last decade, has seen some radical movements in the direction of church unity. Notable among these up-rising tendencies toward union has been the move made by the Protestant Episcopal Church of America. From this church has come the call to a great, inclusive gathering of all church bodies, not excepting the Roman Catholic, for the purpose of examining the grounds of belief of each, and striving to bring about a more consolidated effort for the extension of the Christian Church upon earth. Even among the lay constituency of the Episcopal Church the leaven of church unity seems to be at work. At the summer conferences of the Missionary Education Movement at Silver Bay the note of church unity is most often sounded by the Episcopal delegation. At the same time it is true that this church promotes an exceedingly effective, systematic campaign of missionary education within its own ranks. Thus the instinct for interdenomina-

tional fraternity and for strong denominational activity can be expressed simultaneously with reciprocal helpfulness.

At the missionary conferences at Northfield and Silver Bay, interdenominational fellowship is fostered with such naturalness and with such an impetus that one goes away rejoicing and determined that the essential unity of Christian service shall be dominant in his life. Sometimes at Silver Bay there are sixteen or more denominations, represented by Board officers, pastors and laity, all merged in one corporate body of Christ's followers, and yet meeting separately at intervals to study and plan the distinctive work of each denomination. After a person has once experienced the stimulus and satisfaction of such broadening fellowship, he can never again be satisfied with associations which are merely denominational.

When the summer conference spirit and method are perpetuated in the winter campaign in city, town or district, the same happy results of conservation of energy and breadth of vision are sure to follow. In Boston in the year 1905, a new missionary organization came into being, called the Young People's Missionary Union of Greater Boston. Upon its executive committee were found missionary helpers from Baptist, Methodist, Episcopal, Congregational, Universalist and Presbyterian churches, and among its district secretaries were young people representing the same variety of denominations. From this comparatively small group of interdenominational workers came the initial move for the production of the missionary exposition in America. And from this same Young People's Missionary Union, which in turn owed its origin to Silver Bay, grew the organization which presented the "World in Boston" in the spring of 1911. From Boston the exposition traveled on to Baltimore, Cincinnati and Chicago, in each instance demanding and securing an interdenominational co-operation almost unprecedented in the city's religious history. Smaller expositions in cities and large towns have also developed this spirit of inter-church fellowship. The mission study training classes which precede an exposition afford a rich opportunity for broadening acquaintance, comparing methods and consolidating effort.

The Woman's Jubilee Movement of 1910-11, which traversed the continent, was another exhibition of concerted effort which demonstrated the greater scope and effectiveness of the interdenominational campaign.

Of course the mammoth example of inter-church activity in recent years is to be found in the Edinburgh Conference of 1910, when even the most conservative and inaccessible English society consented for the



first time to sit in conference with other church bodies. The Continuation Committee of that great conference is the outstanding instance to-day not only of interdenominational but of international religious activity. Fraternity among nations must accompany fraternity among churches if the world is to be made one in Jesus Christ.

There remains to be recognized the source of this extraordinary movement in late years toward church unity, which is to be found in the inspiring and perhaps rebuking example of the foreign missionaries themselves. Where they lead in the obliteration of sectarian boundaries we must follow here at home or else impede the coming of the Kingdom. Evidences of federated activity are everywhere to be found on the foreign mission field, as for instance in the North China Union College of Peking supported by Congregationalists of two continents, Methodists and Presbyterians, and in the new women's college in Nanking. Other examples not only of interdenominational but even undenominational service are to be found in the Yale Mission in China, the medical work of the University of Pennsylvania in Canton, and in the newly projected mission of Dartmouth College which will probably be centered at Mardin, Turkey. Moreover the college missionary in institutions like Smith, Wellesley and Holyoke, though usually under appointment by a denominational mission Board, is supported and encouraged by a body of students of all church creeds.

The air is electric to-day with the magic, soul-stirring word, *church-unity*. What can we do in practical endeavor, in studious observation of world movements, and in prayerful dependence upon God to forward this mighty millennium?

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## ALBANIA AND HER WOMEN

BY REV. C. TELFORD ERICKSON

We take pleasure in presenting here this valuable article by Mr. Erickson, who arrived in Boston with his family from Elbasan, September 17th. This appeal for Albania's women is reprinted from the *Woman's International Quarterly*, the organ of the World's Y. W. C. A., the headquarters of which are in London.

To women the world over the child is the superlative fact of life. Of woman "the Child was born, the Son given," so to woman it must be an announcement of the greatest interest that in these days a child Nation is being born in the midst of Europe, and it will call forth from the mother

heart of womanhood a large measure of solicitude, and yearning, and loving ministry.

With the child nation as with the child individual, the supreme factor in shaping character and destiny is the mother. It is, therefore, a most opportune time to bring to the attention of the Christian leaders of the woman's world the case of their sisters in Albania. There is much in their past and present history to incite the deepest pity and compassion;

but there is much also to stir the heart with pride. Weak women cannot bear strong sons, such as the Albanian race is conceded to be, and the story of their struggle through these centuries for a national existence, for the survival of their racial life, is only half told if it leaves out of account Albania's women.



"SUFFER THE LITTLE CHILDREN TO COME UNTO ME"

Situated as Albania is, half-way between the two ancient centers of civilization, Greece and Rome, it has been an immemorial battleground, upon which some of the fiercest struggles of the centuries have been fought. There Roman and Byzantine, Goth and Serb, Croat and Bulgar, Greek and Norman, Sicilian and Turk have struggled for the mastery. Added to it all has been much internal feud and conflict, tribe against tribe, family against family, religion against religion;

altogether the history of this land is one unspeakably sad in its telling. The old Roman roads crossing the land tell of days when she shared the power of the world's greatest Empire. The ruins of Christian churches and chapels tell the sadder story of an apostolic Christian faith once shared and then abandoned. Her desolate and wasted valleys, her abandoned villages in ruins, her aspect of blighting poverty, suffering and want tell the story of her four hundred years of Mohammedan rule and are the only monuments Turkey is leaving to-day as she withdraws from the land.

In all this record of suffering, unequalled perhaps in the annals of Europe, it is the women of the land who have suffered most. If the men have been decimated by war or the terrible blood feud, the women have had the bearing of the greater burden of doing the men's work as well as their own.

The Albanian woman has tilled the soil, harvested the crops, marketed the little surplus, woven the garments of her family, and fed, sheltered and protected the help-

less little ones at home.

I have seen her coming to market, barefooted, through icy slush and snow, in midwinter, bearing on her head a bag of grain, driving before her a flock of turkeys, a three days' journey from her mountain home. I have seen her ploughing and planting beside the men, to go home when the day's work was over to prepare the food for the men and children. I have seen Albanian girls, eight and ten years old, herding sheep and goats on the



STREET IN BERAT, SHOWING ANCIENT FORTRESS

mountains, their hands busy with knitting the socks of their future husbands. I have not seen, but others have, the women and girls on the firing line in battle beside the men, hardly less skilled than they in the use of their Martini, and certainly not less brave. I have seen the Albanian woman weighed down by sorrow when death invades her home, and in it all, her toil, danger, suffering and sorrow, the embodiment of heroism itself. If she has seemed lacking in charm, and the delicate refinements we associate with her sex what wonder? Just as the animal clothes itself for its environment, for polar ice and snow, or tropic heat, so the women



of Albania have armoured their souls in iron and granite that they might endure. And yet they are not Amazons. When given a chance they take on beauty and charm and womanly grace. The few Albanian girls who have had a chance, either in our American Girls' School at Kortcha, or the



MOUNTAIN WOMEN, NORTHERN ALBANIA

of literature is unknown to them, their domestic life is without inspiration. Their houses are built of mud bricks, sun dried, black with smoke within, and without windows, chimneys, ornament or furniture, a reed mat on a rough hewn floor, with the animals sheltered beneath, nothing to feed the finer aesthetic tastes which they unquestionably possess. Their religion without inward light or peace or comfort.

American College at Constantinople, are happy illustrations of this fact. The women of Albania as a whole, however, have very little in common with the life of the modern woman.

The world with its fashions and follies, its social, industrial, political and moral problems, is an unknown world to her. The hour of her emancipation we hope has come, but to-day she is bound from head to foot with the grave clothes of her sombre and melancholy past. They are very ignorant and unlettered. The great majority have never been to school. The world

A feast or a fast, an outward form, differing little whether Mohammedan or Christian. In a large portion of the country Christian women and girls wear the veil like the Mohammedan, and live in seclusion in the cities, never seeing, never seen. A friend of ours, who had lived her unmarried life in Avlona, where there was a touch of European life, a taste of freedom, came as a young bride into one of the leading Christian families of Elbasan, and for over four years was never outside the walls of their premises. The shadow of those awful years, when Turkey was seeking in her cruel way to coerce the nation into becoming Mohammedan, when thousands of women and girls were carried off captives to the harem, still rests upon them.

This, in rough outline, gives us the picture of woman's life as it is lived in Albania. The last few years have been almost her worst. Insurrection and revolution, with invading armies eating up the land like locusts, have rendered thousands beggared and homeless and despairing.

What does the new day promise, the day of national independence? The answer to that lies largely in the hands of her Christian sisters in Europe and America.

Within there will be no iron yoke of custom to weigh her down, as in India or Asiatic Turkey. I believe the customs which have held her in seclusion will quickly pass away. There is all over the land, with Mohammedan and Christian alike, a very insistent and pressing demand for education for the girls. No one line of work has been so insistently urged upon us as schools for girls to be trained and educated, and hundreds of girls representing the most promising elements of the nation



MOHAMMEDAN GIRL IN ALBANIA

could be assembled in the various centers, where empty school buildings stand waiting, the generous offer of the government, for our occupation.

Another thing this new day must bring to the women of Albania is medical help. The road to motherhood there is fraught with untold hardship, and the mortality among these young wives, married at thirteen to fifteen years of age, is simply appalling. So also among the infants and young children. Of hygiene, sanitation, food for the children, precautions against disease, against the spread of contagious diseases, these



HAREM OF MOHAMMEDAN BEY IN BERAT

women know nothing. While no statistics are available, it is a rare thing to find a family with more children living than dead. A medical mission, with a maternity hospital with trained nurses where young Albanian girls can be trained as well to serve their people, would be the greatest boon that could fall to the nation at this time, translating into loving deeds the mission of the Master to "Preach good tidings to the poor, to proclaim release to the captives and recovering of sight to the blind; to set at liberty them that are bruised, and to proclaim the acceptable year of the Lord."

Then there is the opportunity and call to bring to these women the



message of Christ's gospel, with its inner peace and light to the soul, its freedom and power to the whole life. Sometimes instead of seeing these poor, neglected people, in my mind I seem to see Jesus himself as he has stood through these centuries when nothing has been done by the Christian Church for Albania, hungry, naked, sick and in prison, and none ministered unto him. Altogether it has been, and is, a heart-breaking burden. Who will volunteer to share it with the Master?

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## WHAT THE UDUVIL GIRLS' SCHOOL IS DOING

BY LULU K. BOOKWALTER.

*It brings 300 girls every year under direct Christian influences. In 1912, twenty-nine girls became church members, nine of whom were from Hindu homes. It fosters Christian ideals of life and service through constant daily contact with twenty-five Tamil Christian teachers and four missionary ladies, thus influencing for good even those girls who never become Christians. It gives 150 girls a thorough education in Tamil yearly, sending out an average of 20 graduates. It provides 130 girls whose parents desire for them English training, an English education in all common school branches and through the higher Cambridge examinations. It trains thirty girls each year to become teachers in Tamil village schools and boarding schools. It teaches the girls practical home making, including cooking, sweeping and dusting, by giving to each girl daily domestic tasks. It builds up strong, healthy bodies through daily domestic drill, outdoor games and careful individual attention by teachers and principals. It keeps somewhat in touch with a large number of the graduates who are proving themselves useful wives and mothers in whatever station of life they may be. It gives to Tamil girls who would otherwise be without such intercourse the same joy of comradeship which is attracting American girls to schools and colleges.*

In order to understand a mission girls' boarding school, one ought to spend a month at least within its compound, and then he would not be sure he knew all about the girls, the homes from which they come, the customs of the people which must be observed, and the peculiar difficulties which arise every day in the missionary's work.

It is interesting to be at the school when the girls come for the new term. Bandies upon bandies crowd into the compound and out of them issue girls in gayly colored dresses, the father and mother or some relative who has come with them, and then their little trunk and pillow. Their happy dark faces crowned with shining black hair are indeed pleasant to see. For are they not happy to be back at school again? Soon they have met their classmates and are fairly buzzing with the things they have to tell them, and walk off arm in arm glad to be together again. These girls while at home may not have left their own compound during the whole of the vacation, so coming to school is a real event.

Another bright picture of the girls is seen on Sunday evenings. Before the evening church service when the twilight is coming they may be seen walking around the flower garden two by two singing songs. In their white dress and with such soft tread, and the dusk gathering around them, they seem like some heavenly host. This is what the Tamil pastor of our church has said,—that as he came back from his afternoon meeting in an adjoining village and saw the girls walking around the garden, it seemed to him like angels come to earth, joining in a celestial chorus.

He took this opportunity to tell the girls that he hoped they would live so as to be worthy of this beautiful twilight picture.



MARKET SCENE IN JAFFNA

#### DOMESTIC LIFE

One of the most interesting places to visit in the school is the kitchen. Though the methods of grinding cocoanut and curry stuffs is most interesting, as it is so Oriental, we wish sometimes that we might change it and save much of the energy and time which is lost

in following this slow all-the-time-we-want fashion of cooking. For instance the curry stuffs, that is peppers, all kinds of spice, cocoanuts, mangoes, green plantains and onions must be ground to a paste before they can be mixed with the vegetables, fish or meat which go to make the foundation of curry. These grinders are made of a flat stone six or eight inches high, and a long, round stone resembling a rolling pin. The girls sit in front of these, grinding back and forth by the hour. Why not have up-to-date grinders which would do the work in half the time with less energy? It is the spirit of the West, some one may say, and why spoil the East? The

East is spoiled already, and with a mixture of some of the bustle of the West and methods of the East we have a fine conglomeration and ruined results.

The staple food of course is rice. With this is eaten vegetables, fish and fruit mixed with curry paste. One might think that this people would be high strung and hot of temper from the amount of peppers they eat. Our girls eat ten quarts of peppers a day, and in the whole school year 2,520 quarts. Still we do not find the girls more hot tempered than our girls at home. The domestic life of Uduvil was planned somewhat as the domestic life of Mt. Holyoke, as it was years ago, so we have the girls, caring for the cooking and the sweeping and dusting. This year prizes are to be given,—one to the best cook, and one to the cook who leaves the kitchen the neatest after the work is done. Each girl has four to six yards of cloth, and jacket and underjacket to be washed twice every week, so Jaffna must have good deep wells in order to keep Uduvil clean.

#### RELIGIOUS TRAINING

Uduvil has as wide-awake a Christian Endeavor as may be found among the young people at home. Because of the large number of girls there are five different societies organized,—two Senior, two Intermediate and one Junior Society. Each society has a leader, usually a teacher, and the girls are taught to conduct the meetings themselves, to carry on the work of the different committees, and to look after the girls who are not active members. Missionary meetings, consecration meetings and rallies are held regularly. This year the rally of the Christian Endeavor Union was held at our mission school at Udupiddy. Eighty-three delegates from Uduvil started at seven o'clock in the morning in bullock bandies to ride fourteen miles across the country. Bullocks do not go very fast so they were on the way for over three hours. Girls from other mission schools were there, so they had a pleasant time visiting together. In the afternoon a meeting was held in the church. Each school had been given a country to represent; so there were different costumes and exercises to represent the different nations and this Christian Endeavor work. Uduvil represented Japan. There were Japanese lanterns and a tea party, a song and a paper on Japan.

Sunset meetings are held Monday and Tuesday evenings just before the evening study hour. In these, the girls are in little groups, of which a teacher takes charge, though the leader is often one of their own number. Daily at sunset the Christian girls interest themselves in those who are

not Christians. Sometimes the older one has to seek the younger one for whom she has made herself responsible, and sometimes it is the little one who seeks the older. It has been interesting to trace in some cases the result of this personal work. In August there was a quiet interest among the older girls. The earnest address of a Salvation Army officer helped some of these to make a decision.

#### SPECIAL EVENTS OF 1912-1913

One need not say that the coming of Miss Hastings was the event of the year, not only for Uduvil School but for the American Mission in Jaffna. A granddaughter and daughter of Ceylon missionaries does not appear upon the mission field every day, and so Miss Hastings was welcomed back most heartily to the land of her birth. Weeks before her coming the school was astir with preparations putting herself in festive array, and when a telegram came telling of her arrival in Ceylon there was great excitement. Miss Howland, who was at the time in Colombo, met her and brought her to Uduvil. It was raining and dark when she came, but with torchlights and Japanese lanterns on the veranda, all Uduvil was alight. When she left the carriage the girls passed before her singing a welcome song waving palm branches, at first too modest to look at her, but then so overcome with curiosity to see what she looked like as to cast sidewise glances at her. The next day a welcome service was held in the school building when Miss Hastings was reminded of her illustrious ancestors and most heartily welcomed, and she responded most fitly and happily. Little girls crowned her as their queen as they danced and sang around her, showering flower petals upon her. In the afternoon the teachers and mission agents of Uduvil were invited to a tea party in the Mission House, and after it in the large school hall the girls had their own fun, giving Tamil dialogues and scenes from the native life of Jaffna. The hall rang with laughter as they saw themselves and their own native life pictured before them by the girls.

In January last, Mr. and Mrs. Ward left Uduvil to go to Udupiddy to take up their new work. It was certainly a blessing to have them at Uduvil and they were much missed by all. Mrs. Ward will be remembered for her untiring efforts in building up the English School and putting it on a government basis; Mr. Ward added much to the comfort of the girls, and not only here but in the church and Y. M. C. A. his help is missed.

Dr. Scott, the manager of the school, has been with us on all important



occasions, and in every important consultation on school matters. Many of the improvements in the school have been possible because of his efforts and sacrifice of time and energy. We are most grateful to the Board for granting us another worker to help in the domestic department. Miss Hoffman came in May from Germany, eager to take up missionary work. She is a great help in the boarding department and needlework of the school. When one knows that there are over two hundred and fifty garments to be made every year in the school for the government examinations, and that every little stitch must be done by hand and in place, and besides this that there must be innumerable test pieces practiced and made, one realizes what a task it is. Some girls come to the school with apparently no idea of how to cut with a pair of scissors, or to use a thimble, and the teachers have great difficulty in making them use them naturally. Under Miss Hoffman embroidery and drawn thread work classes have been started. The girls are so proud of any work they are able to do which is pretty and fancy, and we hope that this training may make them able to find some work to do after they have left school.

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## HOW THE UDUVIL PEOPLE ARE HELPING

BY MRS. GILES G. BROWN

Our campaign for a local subscription for the Uduvil building fund is fairly launched. We had a public meeting last Thursday to arouse public interest in the urgency of the need of larger accommodations for our great numbers. There was a large attendance at the meeting, many prominent men being there and very many women. The program was very interesting but too long, running from half-past two in the afternoon till nearly six o'clock! But how could we stop it? At the close some telegrams were read pledging donations from friends in Colombo. Pledges and cash and jewels were handed in by many present. We then had a "rummage sale" at the Mission House veranda. There was not time to finish it and the rest of the *saman* will form a nest egg for another sale to be held in October. The jewels are not yet turned into cash. The pledges, cash and sale receipts came to rupees 1,800 (\$600). The girls of the school under Miss Bookwalter's lead have been collecting for a year and a half. They have handed in over rupees 700, so a total of rupees 2,500 to date is collected locally. We are now getting some forms printed for subscription lists and have twenty-five collectors appointed for house-to-house canvass in all localities. We shall not do much

writing to Colombo and the Straits until the Jaffna canvass has progressed somewhat.

In our campaign here we shall not speak of the English school as a separate institution but treat the whole school as a unit; otherwise we could not speak of its 90 years of history, its two famous principals, its enormous numbers, 387 now in the three departments, its long list of honored graduates. The benefits of the new building will eventually be for all. We do not want some parents to say, "But I can't afford an English education for my daughters, and why should I give for the building?" It is probable that the new government regulations when applied will result in the whole institution becoming Anglo-Vernacular before many years. I enclose some clippings from the *Ceylon Patriot*, a Jaffna weekly that claims to be purely secular and non-sectarian, but is run by Sivites. The editorial voices the sentiments of the better class of Sivites, many of whom send their girls to Uduvil in preference to Ramanathan's school.

This local fund is aiming at rupees 25,000 in addition to your \$25,000. I am not adding to it any sums I receive from America.



### POINTS ABOUT MISSIONARY BOXES

This is no new subject certainly—not as new as the Woman's Board itself—but unlike leaders it does not retire with age! Accordingly the Junior Secretary purposes to give this month a few general suggestions both to those individuals and societies which are now working on boxes and to those who might be, but have hitherto given no thought to the matter.

Why bother with work meetings and boxes and the extra expense involved in sending articles to the mission field? There are four reasons with space here only for a brief statement. Ponder upon them a bit. (1) You are relieving over-busy missionaries and thereby giving them more time for that work which can be done only by themselves. If you prepare the Christmas presents for a day school, for instance, the missionary in charge may spend the hours otherwise needed for their creation ("creation" is appropriate because often she has next to nothing from



which to evolve them and no Woolworth's just around the corner!) in visiting,—and the visiting will bear fruit in additional pupils. Not to enter upon the value of a Christmas gift in a non-Christmas land—a subject capable of lengthy treatment—is there not logic in box-making for this reason alone? (2) You are giving inestimable joy to people, and especially children, whose lives are all too empty of joy-giving occasions. What if you saw no pictures, or only those of idols? What if you had never owned even a six-inch doll? Moreover, since a Bible text will be added to your post card, and your doll will make stronger the bond between child and Christian teacher, you are helping pave the way by which the greatest of all joys, that of knowing Christ, enters into human hearts. (3) You will prove that you mean it when you term yourself “interested” in missions. The proof of interest lies in what it leads you to DO. You give a little money and listen to missionary programs, help in them sometimes, but after all that is often rather easier to do than not under the circumstances—isn't it? Will your interest stand the bother of a missionary box? (4) You will enlarge your range of interests for, if you work intelligently, new knowledge of the missionary field, the missionary and the people whom you seek to help, even new friendship perhaps, will be added to your possessions. One grows by giving.

But what can you put in a box, you who are children or leaders of them, or you who are grown-ups? *Dolls*, eight inches long or so, of celluloid or bisque, neatly dressed with clothes which will undo, perhaps accompanied by a note to the future owner. Many missionaries can use hundreds every year with visible returns in their work. *Picture post cards* of almost every variety, in any quantity, with white paper (ready for a Bible text in Chinese or Tamil) pasted on the written side. *Bible pictures*, such as are on Sunday-school rolls, or given to Sunday-school classes. Does a picture help your children to learn? *Other pictures*, especially colored ones, large or small, of any interesting subjects from scenery to copies of paintings, mounted if possible. *Scrapbooks*. *Sewing bags*, fitted out with needles, thread, scissors and thimble, if possible. *Book bags*, made like a big envelope, of denim or other heavy cloth. These serve as protection for the books and are essential in many countries. *Worsted balls* for kindergarten tots, easy to make over cardboard even for little fingers, and any other *kindergarten supplies*, such as crayons, blocks, sewing cards, etc. *Rolled bandages*, of unbleached cotton from 2 to 5 inches wide and 7 yards long. *Pocket knives*, *small hand mirrors*, *soap* (the more highly colored the better!), *small face*

*towels, handkerchiefs*, of any size or style but especially colored ones, *combs, needlebooks, pin cushions, fancy bags, pencils, pens, bean bags* unstuffed, *pads of paper*—all make admirable Christmas presents as well as any other simple articles which would be acceptable in America. *Clothing or hospital supplies* in particular styles and for particular countries. Do not make without inquiring. Do you wish to know more? There is a whole booklet on the subject, "Concerning Missionary Boxes," which can be had for the asking!

How shall you know where to send your box? Write some Branch officer to ask if your help is desired in a Branch box. Or write the Young People's Secretary in Boston. Do this at the beginning. You will then know the destination of your box, the most appropriate articles to put in, and where to find information about the mission station and people; thus your box will be made personal. Even though you yourself do not care about these points, those whom you ask to help will and should, especially if they are children who have not yet reached that doubtful state where giving is an abstract matter!

When should you send a box and how set about it? The best time is in the spring or early summer. Such a date gives you a chance to prepare during the whole winter and insures the arrival of your box in time for the following Christmas. Consult your Branch Secretary or the Board Young People's Secretary about details of packing and sending to Boston. From Boston on your box will be included in one of the large regular shipments and carefully attended to by the shipping agent of the American Board.

Is the expense of sending a box great? It varies for different fields and cannot be stated accurately beforehand. It is reckoned by *bulk*, however, and not by *weight*, and an approximate figure per cubic foot to any given mission can be furnished if desired. All expense of sending must be met by the givers, since the Boards have no funds for this purpose; and money spent on a box should not be allowed to cut into regular money gifts for the work of the Board. There is little profit in providing a box for a missionary's school, if thereby, you compel the missionary to cut down her school because she is receiving less money with which to run it. But the expense is seldom prohibitive.

WANTED: A hundred extra boxes for missionaries during this next year. Will you find a way to supply one?

—*Young People's Secretary.*



# Board of the Pacific

The fortieth Annual Meeting of W. B. M. P. was held September 3d, with the First Congregational Church, Oakland. Large numbers and high Annual enthusiasm marked the occasion. Frequent reference was Meeting. made to the early history of the Board, and loving mention of those who only this year have left us; Mrs. H. E. Jewett, Mrs. H. R. Miles and Mrs. W. C. Pond.

It is not too soon to begin to look forward to the great treat in store for every one interested in missions which will be offered the first two weeks Congress of in June, 1915, during the Panama-Pacific Exposition. 1915. Already a group of expert workers are outlining plans for this Woman's Interdenominational Congress of Missions.

Dr. Tallmon concluded her address in Oakland with the sweet story of two women whom she found one evening sitting alone in the dark. "We Wonderful Words thought we would not use up the hospital oil," said the of Life." Bible woman. "We want to talk so long, for she is going home to-morrow." "Yes," rejoined the patient, "I want her to tell me all over again all the things about God's Way of Life that I have heard while I was here sick, so that I will not forget any when I reach home and tell my people there."

Then Mrs. Raymond Brooks sang,

"Sing them over again to me,  
Wonderful words of life."

Mrs. Bennett of Tottori asks, "Do you know of a market for laundry For bags, children's bibs, aprons, table covers, etc., made of Christmas. Japanese toweling? Our Woman's Society make them and are looking for a market. They use the money for the church and for charity."

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## EXTRACTS FROM DR. TALLMON'S REPORT OF THE YEAR AT LINTSING HOSPITAL

That which seems the most important event of the year in our medical circle has been the coming to us of Dr. Ma Shih Chen, loaned by the Pang Chuang station. He began his work in July immediately after

graduation. It has been necessary to give him much more liberty and responsibility than is usually allowed an *interne* in America, but he has borne the test well. Just coming from Peking with its modern well-equipped hospitals, he naturally finds the plant here very inferior. He could hardly be expected to realize how much better it is than the nothing with which the work here was started. The four nurses have grown in efficiency during the year. . . .

One more important event has been the triennial meeting of the China Medical Missionary Association in Peking which Dr. Tallmon was privileged to attend. The conference was instructive and inspiring. There was manifest a spirit of broad co-operation. This was seen not merely among representatives of various missions all over the empire, but also showed itself as the conference received and consulted with representatives of government departments and institutions. The evangelistic motive of medical work was ever prominent. One could but feel the greatness of the work and the privilege of having in it a little part. It is not merely the realization of what is being done, however, that gives one this sense of great privilege. The sight of work yet to be done has that power in even a higher degree. In March Dr. and Miss Tallmon spent twenty days visiting out-stations. They took with them a preacher and nurse to help in meetings and clinics. For most of the time there was also a Bible woman to meet with and talk with the women. In all twenty-four cities and villages were visited and more than forty meetings were held. The clinics conducted were almost continuous except when meetings were going on, or when stopped by darkness, or by the necessity of making the next appointment. In all there were seen nearly six hundred sick people. It would be a misnomer to say this number were treated, for examinations had to be very brief, and the remedies supplied were often not at all what one would prefer. . . .

Much of the sickness and suffering might have been prevented by a little "applied knowledge" of physiology and hygiene, and much of it could be traced to the extreme poverty of the people. The mother in one home visited, who shared her room with her guests, sat up until after midnight winding her reels of thread for market, and before light the next morning she was off to another village to sell them. Her only lamp was a small smoky one fed with bean oil. That she asked treatment for her eyes was not surprising. At another place we at our own request were taken into a weaving cellar. Entrance was by a rickety ladder into a low room about eight by fourteen feet. It was dimly lighted by three



small paper windows. In this room were five looms and three spinning wheels. They explained that in an ordinary room above ground one's hands would be too cold and stiff to weave, while in these rooms very little heat makes it possible to work. Then too the best cloth is made with damp thread, and here thread dries slowly. A poorly lighted, poorly ventilated room, damp and cold, and overcrowded with people; could pulmonary tuberculosis ask a better field? Several cases of small-pox were brought to the clinics, and mothers with their little children crowded around to see the condition of the eruption. Not a large amount of comprehensible instruction regarding the care of the body, the value of fresh air and sunlight, or the desirability of limiting contagion could be given on a trip like this, but one may hope that what was said will have some influence. It would be very desirable to make such instruction more prominent in our schools and station classes. Dr. Ma has made a beginning along this advance by giving two lectures in the church, one on microbes and one on tuberculosis. Those who listened were mostly church people and were much interested.

All along our trip it was very noticeable that the most interested listeners and the most intelligent among the women were those who had been patients in our Lintsing Hospital. . . . It is certainly a cause for rejoicing that from more than 500 cities and villages, nearly 1,700 patients have come to us during the year to return to their homes carrying with them some seeds of the message heard. Many understand very little, but to have so large a number of people, scattered over these twelve counties, have a feeling of friendliness toward the church and its message, makes a good field for the sowing of gospel truth.

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## A MESSAGE TO YOUNG PEOPLE

BY ANNIE T. ALLEN, BROUSA, TURKEY

Last evening I was reading in the *Home Journal* Mrs. Eliza Spalding Warren's account of her childhood in the West. Reading this very interesting account recalled to mind my delightful trip in the West two years ago, also my resolve at that time that when I retired from the missionary work I should make my home in the West. From this you will see that I fell in love with your country. My thoughts having wandered to that country I naturally next thought of the many friends I made out there, to many of whom I have been writing to-day.

The other day I spent in going to all parts of the city, and as it was also Constitution Day I thought it might interest some of my young friends to hear about it.

One afternoon this week while I was out calling on some of my pupils an American tourist called and was very anxious to see something of the city. When I returned home they told me of her call so I sent a note to her hotel saying I would be glad to go around the city with her the next day. First we went to visit a silk factory. Brousa is famous for its beautiful silks. The silk worm is raised right here in the city and the surrounding villages. There are only two factories where the silk is woven, most of the work is done in private houses. In this factory they are introducing modern machines but in the houses the shuttle is thrown back and forth by the hand. We next visited a factory where they were reeling off the silk from the cocoons. Little girls of nine and ten work in these factories. Their work is to beat the cocoons with a little twig brush. The cocoons are in boiling water, this loosens the threads, they then pass them over to the women who catch the fine silk threads and feed them into the machine which winds it off. The hours in these factories are very long, from twelve to fourteen hours, and the pay is small.

After visiting the factories we went to visit a mosque and the tomb of one of the sultan's. There is most beautiful tiling in this tomb. The sultan that is buried there is called the "gentleman sultan" because he was so kind to every one. On our way home from this mosque we saw the bridge which crosses the ravine, on the two sides of which the city is built, was decorated very gaily with flags, some green, some red, but all with the star and crescent. I then remembered that it was Constitution Day. Two little girls dressed in white rushed up to us, one pinned onto us a little green badge and the other offered us a contribution box. We dropped in a few *paras* and passed on. In the streets everywhere little boys were selling fireworks. All this is something quite new for Turkey. But I trust the fireworks now being introduced are a safe kind.

After taking our lunch we started out again, this time in a carriage, for Brousa extends around several foothills. The tourist wanted to see everything there was to be seen and you know we have no electric cars here yet. "Yet," I say, for we are going to have them some day I hope! Let me digress here and say that while in Constantinople I saw a real electric car. The electric wires were being put in and it was a trial car. If you had been born in Turkey as I was such a sight would make as much an impression on you as it did on me. Electric cars in Turkey, think of it!



We spent the afternoon in visiting more mosques and tombs, for you may know that five of the sultans are buried here and some of their tombs are very magnificent. There is one simple one, though, about which I want to tell you. He was a great man who was buried there but he had a simple heart, for he said when he was buried he wanted his grave open to the rain of heaven. His wishes have been carried out by leaving the top of the tomb open, and the grave is made of dirt with the grass growing on it. He had two turbans, one was used for special feast days and the other he put on on Friday, which you know is their Sunday. On that day the sultan goes to mosque.

In another tomb the man showed us a big copper bowl in which was some wheat. I asked him what it was for. He said, "When the farmers are going to plant they come here and take a little of this grain and mix it with their seed, that makes their crop prosperous." "How," I asked, "do you keep it replenished?" "Those who prosper bring in a little and throw in here so the quantity does not decrease," he said.

As we drove home about six o'clock we found the streets crowded and more decorations being put up for the night. In the evening we saw some rockets go up and I heard the band playing in the distance. By ten o'clock all quieted down and so ended our Turkey Fourth of July. As we watched these celebrations we wondered how much real heart was put into it when we remember this terrible war not yet at an end. What the end of it all will be no human being can predict. We know that God rules over all. He maketh all things to work together for good.

## OUR FIELD CORRESPONDENTS

Miss Zada A. Curtiss writes from Madura, India:—

In July a big heathen festival took place in Alagarcoil, a village about twelve miles from here. As neither Miss Jones nor I had ever seen any such festival we decided that it would be worth while to take a day off from our regular work and drive out there, two others in the mission agreeing to go with us. As we expected that the road would be crowded with pilgrims we arranged to start at five in the morning, but "the best laid schemes of mice and men gang aft a'gley." In setting our alarm clock the evening before we inadvertently set it an hour out of the way,

and instead of arising at four as planned it was five o'clock before we awoke. We dressed as quickly as possible and set off with most of our morning tea in our hands. We were an hour late and found the rest of our party almost ready to give us up. However, we finally started off and had a pleasant early morning drive. As this was the last day of the festival nearly all the pilgrims were already there so we did not find the road as crowded as we expected.

The entrance to the temple was crowded with people. It somewhat resembled a county fair. On one side there were all kinds of street vendors with fruit, jewelry, brassware and baskets for sale. On the other side were numerous sideshows, moving pictures, gambling dens, etc. At the gate the press was so great that we couldn't get through until the police made way for us. Inside the gate we left the carriage and walked around in the crowd. We saw the big, gayly colored car which was supposed to be drawn around that day. Here were devil dancers, dancing and shaking themselves into a frenzy; also a holy roller, a man who does penance by rolling on the ground, this one was carrying a baby. Soon Mr. Holton joined us and took us through the inner part of the temple. Here were more men doing penance, this time by beating themselves with ropes, and women rubbing themselves with the big sandals of the god. Back of the temple was an out-door barber shop where mothers were bringing their little children to have their hair cut. Usually the hair had been vowed to this god some time before and the mothers had been letting it grow for months perhaps. Often it had become thickly matted and the heads were sore, so that the shaving process was agony for the poor little youngsters.

From this point we walked to a sacred spring about two miles from the temple. Here I was again reminded of the lines, "Where every prospect pleases and only man is vile," for the walk was very pretty, but all along the way there were beggars, cripples, blind people and lepers asking for alms. It was plain that some of the beggars were frauds. One mother had a little child lying under a heavy stone, but the heavy stone was bolstered up by other stones so that the child was as comfortable as at home. Another child had its head buried in the sand, but with a skillfully concealed opening to breathe through. Some, however, were genuine sufferers and we could but pity them, especially the blind.

Long before we reached the spring we could hear the confused sounds made by the people as they were struggling for a chance to get some water. Those who bathed in this water were supposed to be purified so

they were pushing and crowding over each other in their eagerness. There were five policemen there who were expected to keep the people from quarreling, and one had a rope with which he would lash back the people if they crowded in too rapidly. But another was getting rich fast by selling jars of water for four *annas* each. He was handing out the water as fast as he could receive the money.

From this spring we returned to the temple. There we met another missionary who was preaching to the people as he had opportunity. It was nearly noon then and very hot, so we left the temple and drove to a grove two miles away where the missionaries' tent was stationed. We intended to return to the temple after breakfast and a rest, but the road was so crowded by that time that we gave it up and went home by another way.

The following Sunday our pastor, who had been at the festival all the week with other catechists and pastors, told us that they had sold over six hundred Bible portions to the attendants upon the festival. Though we were unable to have any share in it, we were glad to see this work of the pastors and missionaries and hope that it may bear fruit among these ignorant followers of an idol god.

Another contact with Hindu life came the following Sunday. Our schoolgirls have occasionally gone out to villages near by to help the Bible women by holding simple services. I have long wanted to go but have been unable to do so before. That Sunday, however, we found we could go, so at two o'clock I started off with one of our teachers and three of the girls. The drive was only a short one. At the village we were met by the Bible woman who took us into her house. There some of her pupils and a few others gathered together and we held a simple service. There are no Christians in that village but they seemed eager to hear. I could do little except serve as an attraction for the curious. From there we went to two other sections in front of the houses and talked. We had Sunday-school picture cards which we gave out to those who were in school or studying with the Bible woman.

We expected to follow this up by starting a Sunday school there where Miss Jones could train her Normal girls in Sunday-school methods, but cholera broke out there the next week and we haven't been allowed to go back as yet. There are many such villages around Madura and we hope to go to some of the others later. In one such village our Sunday-school girls are supporting a Bible woman and we shall probably make our next visit there.



Mrs. Harriet Hitchcock writes from Uduvil, Ceylon:—

It is just two months yesterday since we came to Uduvil after fourteen months' absence in America. I thought I knew the place and the school very well after visiting it so many times in previous years, and so, when the mission's vote for us to take charge here reached us just before we left America, it took my breath away for a moment, but still I thought I understood the situation. However, I was not quite prepared for the deluge of girls that have fairly submerged me.

There are the five new buildings of the Hindu Girls' College half a mile away eager to receive girls; but they try to crowd into our cramped, little house and windy, dusty school put up for temporary use. There have been so many begging for admission that we simply had to stop somewhere, although it meant turning away some very pitiful cases,—girls whose fathers were in the Straits Settlement and their mothers dead, who wanted our Christian teaching and motherly care, and were quite ready to pay for it. But we had to say "no," and I fear they had to go to the Hindu school where they are daily led to worship the image of Siva by a Brahman priest.

We have secured the upper story of a neighbor's house for sleeping accommodations for about forty little girls, but we cannot send the older girls there as the English school dormitories are crowded and overflowing into the Tamil dormitories. The new addition to the dining shed,—it cannot be called a hall,—makes close sitting room for the three hundred boarders, but still there are the all-important sanitary arrangements to be reckoned with, and on every hand we feel the necessity of an entirely new building for the English school.

The great work of feeding, sleeping, teaching and disciplining these girls is shared by many. I meet them every morning at seven o'clock and feel that it is a privilege to give them the Bread of Life. It seemed an impossible task at first to learn even the names of the girls, but I begin to be a little encouraged. Of course it is harder when they all dress in the school uniform, and all have black hair and black eyes and brown complexion, but there is always some distinguishing difference. They enjoy our Edison phonograph very much, and our little four-year-old John finds many companions among the younger girls during their play hours.

We had such a pleasant journey from San Francisco to Colombo. Our five days in Japan were packed full of interest and well repaid us for the little extra time and expense incurred.

Miss Bookwalter and Miss Hastings are toiling at Tamil faithfully, and



take turns coming to the English school every morning, so we see one of them every school day and are glad to have them keep in touch with all the school life here so as to take it up again after their Tamil examination. And I am very glad to help them to have the time for study which will make them so much more efficient in their missionary life.

How I wish you could see our schoolroom crowded with all our girls, sitting three and sometimes four on a seat intended for two, getting along the best they can. The roomful is an inspiration every time I see it.

**Miss Bertha P. Reed writes from Peking, China:—**

This morning there was a funeral at our chapel outside the Chi Mua Meu,—at eight o'clock. An old church member here had died and I am thankful I was here to go. Their funerals are so forlorn, and here especially there was such a ragged crowd that came in to look on. But the church members stood by and helped out, and all contributed a little and helped buy the coffin, the people were so poor. It means so much to these who are very poor to have such friends as the church people make at such times.

I went to such a nice tea party the other day; it was almost like a foreign tea party. The hostess was Miss Pao, of whom I have written sometimes. She is quite young, very pretty, most eager over everything. She invited me with our young Chinese teacher, and had asked several others, among them some old friends of mine whom I had not seen for a long time. At first we were received in the garden with flowers and shrubs and rockeries around us. Then we went into some pleasant rooms, where we had tea and cakes in quite foreign style. We were at a round table, and it was a joy to be there with eight really beautiful young Chinese women who were around the table and the one older woman. Our hostess was the only Christian among them, but they were all most friendly. They were all educated and some of them had traveled quite a little, as their fathers had been officials under the old régime. I hope to keep up the friendship with all of them, and have called at the homes of the other guests since then.

Last Thursday I went to one of them, Miss Ah's home. I came to know her my very first year in China, on a railway train one day. I could not talk much Chinese, and she felt the need of looking out for me. Since then our acquaintance has had an interruption of some years, but now is quite renewed again, and she loves to talk of that first meeting. I got then to be very friendly with her daughter, but lost her after her

marriage. Now her father-in-law is dead, and the five brothers cannot make enough money to keep the family all in one place, so she and her husband are living at her mother's. She seems glad to be real friends again, and I had a long visit with them. They took me all over the place, which is very pleasant and roomy. Two sons, with their pretty young wives and babies have rooms in separate courts, all a part of the one place, and they have flowers and trees all about. The daughter is in very poor health and Miss Pao tells me that she smokes cigarettes and drinks wine a great deal. I hope we shall continue to be friends until I can help her. This week some day I am going with her to a Lotus Garden and pond outside the Chi Hua Meu. I am not used to going with the Chinese to such places and there will be puzzling spots, but I think it will work out all right. It is a good way to make friends. She is so pretty and bright and affectionate, I certainly want to keep hold of her this time, and do trust I may lead her to the One who can help her always.

Saturday I called at the home of the other tea-party guests, the Misses Pao. They are most refined and dainty in all their ways, and have a beautiful large home. I met the mother, who has an exceptionally fine face. These young women are nieces of the Miss Ah, whom I saw Thursday. They are all quite up-to-date, and we telephone about our plans for calling, and do such modern things.

Two other days, I called at a court overflowing with nice women. Two of them are beginning to read the Christian books, and want us to come and hear them read and explain to them. Their zeal is spreading to others in their thickly populated courts, and there is coming to be quite a party of people to read with them when I go there. Last time I had an audience varying from eight to fifteen, sitting and listening to me as long as I would explain to them. There is such an attractive young girl there, I want especially to win her. Think how lovely it is to go among them in such ways! I always feel after such an afternoon as if I were among people especially privileged.

Our Sunday work keeps up well and the women are coming in as good numbers as ever, so I am keeping up all the meetings. Yesterday I had three seats full of women in Sunday school, as Miss Miner was gone, and her class was added to mine. Then came the church service and then a woman's prayer meeting, after an interval for tea drinking, with about thirty women there. Next I went to the Chi Hua Meu, and had over thirty women in a class there. I am so glad to keep their meetings up this

month. Then I ended the day with a more decorous, if very small, English service. I say more decorous, we have enough of that quality at our large church here, but the company at the Chi Hua Meu has not quite learned that yet. In our class we talk most informally of the simplest things and in the most elementary way of how we should be patient, and forgive injuries, and not get angry and revile, of what Christ did, and



THE CHURCH IN PEKING

just why. To be sure these are deep enough subjects if you go into them far enough, but we take the plainest meaning first. And they like to talk it over, and then turn and tell the one next to them just what has been said and say it over often enough to let it work in. Dear women, they are finding that there are many things to learn about, when one starts to believe in God. But they are so eager to be helped, and do seem to appreciate it. Yet others come in with their minds so heavy and dull that no word seems to penetrate them. I wonder how they may be

awakened and touched. There are so many of them to be reached in that place.

While all this goes on, you are reading of greater events, how Huong Hsing and some others are trying to start a rebellion and divide China and there has been fighting south of us. But they are not getting much of a following. Most of the provinces seem to see through the selfish motives of the leaders, and see, too, that they have not the power or wisdom to rule the country. It looks more as if the government would put the rebellion down without long strife. But with that and the foolishness and quarrelsomeness of the Parliament, we see how much is still to be done here. Parliament has lost the confidence of the people pretty thoroughly, from the way it has done. There is much criticism of the President but the Chinese are pretty sure to criticise anyway, and, those who are wisest here still think he continues to do wonders in his power of controlling all. We may surely give thanks that there is one such man here.

It was wonderful to see what a response there was everywhere to the request for a day of prayer for China. It was responded to by all the churches here most faithfully, with prayer at the regular services and with special meetings besides. It must have accomplished something even by the universal attention it attracted, being noticed and discussed in all the Chinese papers. The country does so need these prayers. I trust they go on still. The senators and others have still to learn that they are not governing for their own benefit but for the country. That is such a new idea for Chinese.

*Mrs. Olive P. Andrus writes from Mardin, Turkey:—*

The past have been rather sad, anxious months, with troubles without caused by the wars, the going of so many young men into the army, the failure of harvests three years and consequent suffering from high prices combined with depression of trade and a slackness of need of day labor. In our own circle there has been much illness. As you know Miss Mary Ely was in our family three months before going into Beirut. It was a pleasure indeed to have her here for our friendship dates back more than fifty years. There was a time when she seemed to improve, certainly in her general health, her appetite and the quietness of her nerves. Then came the conviction that she was really losing ground in the matter of her heart trouble, and our anxieties became very grave. The end you know about. It was a blow to both Mr. Andrus and myself, but we were glad



she had been with us so long. A missionary friend who knew her but slightly wrote us that he and his wife quite envied us the privilege we had those three months and I fully appreciated why he said it. We enjoyed Miss Uline's brief stay here, and that also of Miss Ida Verrill of Urfa who came in with Miss Graf for a fortnight's visit. Mr. Mordyk also was here for ten days and we heard much about the Arabian Mission's work. And though we were not quite as happy at his taking back with him several of our good workers whom we could not easily spare, still we knew that their going has laid further foundations for an intelligent interest in a work that has from the first strongly appealed to us.

Miss Fenenga and Miss Graf no doubt have written or will write you of the very interesting closing exercises in all the schools, even more than the usual interest being manifested. The six diplomas of the graduating girls were sent to Diarbekir to be viséed there and were returned in most surprisingly quick time, duly signed and sealed. Sometimes there has been long delay in this matter for no cause that we could understand.

Our last word from Mrs. and Miss Dewey was from Brindisi whence they were going to Venice and Zurich, then to England. We hope they are profiting much by these visits to new places, for they both need a rest from work and change of scene. We are anticipating the returning of the Emrichs in the early fall with their three little boys. How welcome they will be! We are a small circle now, only seven, with no children, and we feel very sober and old folksy indeed. Mrs. Thom is fairly comfortable and by the aid of her wheeled chair can be moved around on the level of the living rooms. This evening we are to gather there for patriotic music, etc., in honor of the day. For Mrs. Thom's sake most of our social gatherings are there otherwise she could not be present.

We just hear that Mr. Peet is confident the permission to go on with the work of the building of the new schoolhouse will soon be secured and we are much elated in consequence.

*Miss Elizabeth Campbell writes from Bailundo, West Africa:—*

We had been quite decreased in numbers at this station—only three—for some time, as Miss Redick was at Ciyaka. She came home last Saturday and Mr. Woodside had come in on Friday from Ndoni where he, with the other members of the Committee on Plans and Specifications had come together to do their work. He showed us the map Mr. Cattell drew showing the plan and arrangement of the grounds and buildings. At Annual Meeting it was thought best that Mr. Woodside go to Loanda

to arrange for the titles. But since he has come here, he has found it will not be necessary. He and Dr. Stover called on the new *chefe* at the fort this morning and he told them that the Governor-General was expected in Bailundo and Bibe shortly, and he could be interviewed here. So Mr. Woodside is going home in the morning instead of to Loanda.

We began the summer school for the out-station and station teachers and evangelists to-day and expect to have it for three weeks. Nine out-stations are represented, two coming from most of them, one from the three newest.

Keto and Sakanjimba have just returned from two weeks' stay at Onjamba where they helped the people in building their church. It is an out-station three hours distant and Kosali and Kambuali with their wives have moved there to teach their own people. Keto gave a very encouraging report on Sunday afternoon in the church to a large audience of the work at Onjamba. When they went there the people came singing to meet them. They found thousands of bricks ready for the building and all the people joined in helping in the work, so that in two weeks they had built a large church building.

He told of the eagerness of the villages in the surrounding district to hear the Word and to be taught and told how they were trying to live up to what they are learning. In the early days Mr. Woodside made an itinerary of the villages in the Onjamba district. A little boy followed him from village to village and came back to the station with him and stayed here to learn. That little boy was Kosali.

Miss Evelyn F. Clarke writes from Adams, South Africa:—

Another term's work is over and vacation days have come again. Last vacation we were busy first with the preparations for a big mission meeting and then with the meeting itself. It was a great joy to have such a meeting here—with every member of the mission and most of the other workers present, but it meant much preparation and we have felt that it was wiser to rest this time—especially as next term is the heavy term of the year for all the schools except the Theological School.

This is the fifth year of the Normal School. We began in 1909 with 36 boys and girls, this year we have had 100. We began with 24 girls here at the girls' home, this term we have had 63. To accommodate so many girls we have been obliged to pack them fairly close and to turn our guest room and another room, which we had used for a quiet room and library, into dormitories. The incoming class was very varied in

their attainments and they came from all sorts of schools and from many different parts of the country. They were so many that we were obliged to make two divisions of the class. The old girls were comparatively few in number and it seemed at the beginning of the term as if it would be a great task to get such a large number of newcomers into our ways. However they proved to be very tractable and in nearly all cases it has been a pleasure to deal with them. Although we never do all we would like to do, yet we trust that good work has been done in the school work and in character building. Some of the girls spoke of definite help which they had received spiritually.

Perhaps you know that Miss Conn has been boarding with Miss Frost and me while she has been studying Zulu. It has been such a pleasure to have her with us and to get to know her. I am sure she will be a great force for good. She has worked hard at the language and is making very good progress in it.

There was no one in sight to take my place so that it did not seem possible for the mission to release me so that I could take my furlough with my sister.

## A WIDER VIEW

The ancient Syrian Church of Malabar claims to have been founded by the Apostle Thomas. A large section is known as the Reformed Church of St. Thomas, and these Christians assemble annually at a convention at Maramanna, in Travancore, for the deepening of the spiritual life. The meetings this year, which lasted for eight days, were held in a temporary shed, seating 20,000 people, which was full on more than one occasion. Hour after hour, day after day, during the eight days, this great audience listened. The presence of God and the power of his spirit was in the midst.—*The Missionary Review*.

*The Church Missionary Gleaner* is authority for this encouraging report: In 1912 Lord Kitchener stated, "that there is probably nothing more remarkable in the social history of Egypt during the last dozen years than the growth of public opinion among all classes of Egyptians in favor of the education of their daughters. The girls' schools belonging to the Ministry of Education are crowded, and to meet the growing

demand sites have been acquired and fresh schools are to be constructed, one at Alexandria and two in Cairo." In 1900 there were 1,690 girls in *kutabs* inspected by the government; in 1910 there were over 22,000. Six years ago when a school in Cairo was opened the only way to obtain pupils was to command the government employees residing in the district to send their daughters for instruction. To-day the school is packed with 314 girls, in charge of a man principal and six Egyptian women. The latter teach unveiled before men.

All Asia is awakening. There is a great unrest throughout that continent. While this has been partially caused by the partition of Bengal and Japan's victory over Russia, the real cause lies deeper. That cause is found in the conflict of the new civilization with the old. Greater still is the effect of this awakening outside of the Christian Church. It is resulting in a new ideal of life. The changeless life of contemplation is giving place to one of activity, to one of self-realization, of progress. There is a new national consciousness, a new patriotism sweeping over the country.—*George Sherwood Eddy.*

Dr. Good writing in the *Christian Intelligencer* says of the progress of Protestantism in Spain: "The masses are slowly breaking with Romanism, while on the other hand Protestantism is slowly gaining converts and adherents. There are many secret believers who have not yet come out as Protestants. . . . Every now and then the Protestants of Spain are surprised to find a little congregation of believers of whose existence they had previously known nothing. A remarkable illustration of this occurred recently when the leader of such a company died. The priests refused to allow him to be buried in the cemetery because he had not gone to mass, and his friends in despair finally appealed to the Spanish Presbyterian pastor in Madrid. They did not know his name or the name of any Protestant, and in their simplicity and ignorance, they addressed their letter to 'John Bunyan, at the Protestant Chapel, Madrid.' They must in some way have become acquainted with Bunyan's immortal *Pilgrim's Progress* and as his was the only Protestant name they knew they wrote to him! Of course the Protestants of Madrid at once provided a place for the burial. But the greatest work of Protestant missions in Spain, is their *schools*. Each mission, whether it belongs to the American Board, or the British Presbyterians, to Irish Episcopalians, or Germans, for these are the four leading bodies working in Spain, has large schools; although their communicant membership is often small.



The number of pupils runs into the hundreds when the number of church members is only in the tens. The reason for this is that many of the Catholics realize the wretched instruction given in the Catholic schools. The Protestant schools are as a consequence filled with Catholic children."

The Directors of the society which had the honor of sending Livingstone to Africa as a medical missionary are appealing to the public for a sum of at least 10,000 pounds in order to establish a mission station in Central Africa to be called the "Livingstone Memorial Station." It is desired that such a center may be so efficiently equipped with missionary agencies, evangelistic, medical and education, that its work shall be a fulfillment of Livingstone's service and prayer for the peoples of Central Africa; that it may stand as an outpost against the advance of Islam and its accompanying slavery, and be recognized as a most effective force for the uplift of the African.—*Ex.*

*The Missionary Review* gives the following interesting facts in regard to the Korean Christians:—

"While the result sought for a few years ago in the cry, 'A million converts this year,' has not been reached, remarkable results have been attained. It is now estimated that there are 125,000 baptized members, and as many more probationers and adherents. The Koreans are still reaching out their hands for the gospel, and there are more open fields than the present missionary force, large as it is relatively, can enter. The Koreans are naturally spiritual-minded. They readily take up the work of the teacher and the evangelist, and it has been suggested that in the providence of God they are to become the evangelizers of the Orient."

Since Korea became a part of Japan, the Japanese are flocking thither in great numbers. It is estimated that there are now 250,000 in the country, and they are entering rapidly. It is generally agreed here that the material results of Japanese dominion, and even the distinctively educational, will be good; but that the spiritual results will be bad. Of course, Christian workers can do nothing in regard to the political supremacy of Japan, but they are doing what they can to bring the Japanese in Korea to Christ, so that their personal influence will not be detrimental. Several churches have been organized among them in the larger cities, and they seem to be more readily reached than their brethren at home, being separated from their friends and relatives.

In West Africa a town on the delta of the Niger was visited for the first time in 1909; and early last year, in response to repeated invitations, Rev.

J. D. Aitken, of the Church Missionary Society, went thither. The whole town turned out to meet him, and he was taken to see a spot where they propose to build a school. He observed in their houses pieces of wood, bored with seven holes, and a peg inserted in one of them. This was their contrivance for keeping the recurrence of Sunday in remembrance, though in their ignorance they observed it on Saturdays. They wished to be taught to pray; and being asked how they did pray, they replied that they met each morning and said (so it was interpreted to Mr. Aitken): "O God, we beg you, make you look good to-day; make you no trouble we, or do we any bad; we beg you, we beg you, we beg you." How pathetic it is that these Nigerian people for two years should have been keeping the Sabbath and offering their prayers to God while waiting and longing for a Christian teacher!—*The Missionary Review*.

"German East Africa is the leading German colony, a state with twice the area of Texas, with about the population of Pennsylvania. It is literally true that this Christian state is being Mohammedanized more rapidly than it is being Christianized. The chief reason for the vast increase in proselytizing zeal among the Mohammedans in Africa is a very curious one. When the Arabs were still permitted to enslave the natives, there was never any thought of winning them to Mohammedanism, for 'the Faithful' are all brethren, and cannot be the slave of another. But when various Christian governments stopped the nefarious traffic, and the bodies of the blacks could not longer be exploited, the enterprising Moslems at once went to work on their souls with an energy which Christian missionaries would do well to emulate, if they do not deem it wise to follow all their methods in detail. In German East Africa the government, insistent as they are at home on confessional education in the public schools and the maintenance of a subsidized state church, preserves an attitude of absolute religious neutrality. All beliefs are on an absolute equality; the children in the public schools hear nothing of the Bible, much less of Christian doctrine; and missionary enterprises, although not discouraged, are left entirely without assistance of any kind."—*Ex.*

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"No one can be true to his home duties unless he is true to the duties that lie outside of his home. It is well for us to think of this when we are tempted to misuse a certain overworked adage. 'Charity begins at home,' we say. Yes, charity begins at home; but it ceases to be charity if it stays there. No one ever shirks the duty of showing love for those outside his home because of his fidelity to the demands of love within."



# Our Work at Home

## AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

### Resources Available for the Power of the Annual Meeting

The annual meeting of the Board at Springfield is near at hand. We shall talk much while together about the resources for our great task.

There is one line of resources upon which we may all draw in advance of the meeting, in order to vitalize our words there uttered.

*Spiritual Resources are laid up for us in God's Treasure House.*

The direct channel between the Treasure House and our annual meeting is

#### PRAYER

The officers earnestly long to realize a spiritual power permeating the entire output of our meeting—presiding, reports, discussions, addresses, devotional services, social features.

The Springfield hostesses have been meeting for prayer in the preceding weeks, and the realization of such a thoughtful and devoted spirit strengthens us for coming duties. May we pass on to all our readers of LIFE AND LIGHT the "Call to Prayer" which has been issued in Springfield, printed tastefully on a card, and distributed freely. Cannot all our friends use the same?

#### A CALL TO PRAYER

In preparation for the Annual Meeting of the Woman's Board of Missions, to be held in Springfield, November 12, 13 and 14, 1913.

#### PRAYER FOR OURSELVES

1. Thanksgiving for the great task given us.
2. Confession for the small lives we have been leading.
3. Petition—offering our lives anew to God, that we may go out radiant Christians to the work committed to us.

#### PRAYER FOR THE WOMEN OF OUR CHURCHES

1. Give them a deeper vision of Thy need of them.
2. Make us ready for the extra effort, either in work or in self-denial.

3. Enable us to see vast possibilities of effort to which we have been blind heretofore.

4. That some who have the burden of others not interested, may bring that burden to the Throne of Grace.

#### PRAYER FOR THE HOLY SPIRIT'S GUIDANCE

1. That the Holy Spirit will shew us the things of Christ, that Christ may be glorified through us.

2. That those whom God has fitted to lead in local organizations may realize the importance of this annual meeting, and plan for proper representation.

3. That the leaders and speakers may be directed by the Holy Spirit in preparing and in delivering their messages.

4. For the enduement of power from on high.

*"Ye also helping together by prayer."*

### PRAYER CYCLE FOR NOVEMBER

*Thanks be unto God for His Unspeakable gift*

Thanksgiving, with résumé of the year; prayer that ministers and bishops may all be deeply missionary in spirit and in their teaching; for young people's societies; for the Young Women's Christian Association, which observes its week of prayer during the month.

*Prayer for Buddhist lands*, and for Buddhists in Christian lands, that their eyes may be opened to the supreme fulfilment of their need found in Jesus Christ.

### EARNING IT

BY CORNELIA R. TRUESDELL

"Well, I'm off," said he, getting into his overcoat.

"Wait a minute," said she, detaining him by its lapels.

"Something about the Mount Pleasant Congregational Church Woman's Missionary Society?" he teasingly inquired.

"Of course," she answered quite good-naturedly. "I want to tell you about our Dollar Party. You see, we have to earn or save the dollar, and it seems to me that about everything I could do to earn money here in the home I am doing already, and without pay."

"That's right!" said he.



"I'm glad to do it, you know," she went on. "Possibly I might be able to do our washing, but it wouldn't be fair to take it away even for one week, from a woman who has been working for us twelve years. I did think of asking you to pay me for cleaning your suit, but then I did it so badly, I just couldn't!"

"How about saving?" he questioned to draw her out.

"Oh, you know I have that down fine already—I save too much, and where is it? Sometimes I think," she laughed, "that I'd have more money if I didn't save so much. And I've stolen all I dare from the housekeeping—"

"Thanks be!" he interjected. "Only, as a matter of fact, I had thought we were living better than usual lately."

"Foolish man!" she cried, "that's because the money was running so low; can't you see? I had to do my very best cooking! But the dollar!"

"Well," he said, "I can't solve your riddle, and I think if the Mount Pleasant Congregational Church Woman's Missionary Society will excuse me, I'll go to work. Good-by!"

"Just a minute," she begged. "Are you going to give me a birthday present?"

"By ginger!" he exclaimed, trying to conceal his dismay. "Why, yes, of course, but I hope it isn't coming very soon."

"Why don't you remember?" she reproached him. "It comes right after yours."

"So it does," he acknowledged, "and you did treat me fine—"

"Nothing but usefuls," she put in, "things you had needed for ever so long."

"All the better," he insisted. "You shall have anything you want to the half of my kingdom, but you see, my kingdom—"

"Do you think," she said persuasively, "do you think you can spare me as much as—a dollar for my present?"

He is visibly relieved.

"Because if you can," she went on, "please, I'd rather have the money."

He laughed and put his hand in his pocket. "Oh, well, if a dollar's all you want, you can have it now. But I must go. Are you sure," he called back from the door, "sure that you don't want a present too?"

But she only smiled and shook her head.

## ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

The annual meeting of the Woman's Board of Missions will be held by invitation of the Springfield Branch, in the First Church, Springfield, Mass., November 12-14, 1913, closing Friday noon. There will be no preliminary meeting on Tuesday, the 11th, as in previous years, but the first session of Wednesday will be devoted to features of special interest to the delegates and other workers. Entertainment is offered from Tuesday night till Friday noon to all accredited delegates of Branches from a distance and to all women missionaries of the Woman's Boards and the American Board. Applications for entertainment should be sent immediately to Miss Annie L. Whitten, 283 Beach St., Holyoke, Mass., chairman of the hospitality committee. There will be no reduction of railroad fares.

## OUR BOOK TABLE

*Ann of Ava.* By Ethel Daniels Hubbard. Published by the Missionary Education Movement of the United States and Canada.

Up-to-date missionary literature follows modern methods, and while illustrative pageants, on a large scale, attract public attention, and dramatic representations, on a small scale, enliven the auxiliary meeting, so we have here the biography of Ann Haseltine Judson, put in story form, most attractively told and most attractively illustrated from the silhouette on the cover to the artistic sketches at the bottom of each halftone, the work of Jessie Gillespie. It is the rehearsal of a familiar story, and yet told in this way it makes a new and profound impression.

The fact that Ann and Adoniram Judson and Luther Rice changed on the long voyage from the Congregational to the Baptist belief seems to have been God's method of hastening the latter denomination to organize for missionary activity. What these young people, under twenty-five years of age, endured from the unscrupulous East India Company until they were driven to take refuge in Rangoon, Burma, a pagan country, shows us what missions meant one hundred years ago.

And yet they bore all their distresses with such sublime courage that we are impressed anew with the power of God working through weak human instruments.

*How Europe was Won for Christianity.* By M. Wilma Stubbs. Published by Revell Company. Pp. 309. Price, \$1.50.

Here we have the story of the first seventeen centuries of Christianity as told in the lives of the great missionaries of the Church, beginning with the Apostle to the Gentiles.

The frontispiece is Rembrandt's noble portrayal of Paul the Aged in Prison. There are sixteen illustrations of faces and places, churches and manuscript. The first part of the book is called "The Age of Heroes," beginning with St. Paul. The second part, "Darkness and Daybreak," opens with St. Francis of Assisi. This is a valuable addition to missionary literature both for reading and reference.

*Thinking Black.* By D. Crawford, F.R.G.S. Published by George H. Doran Company, New York. Pp. 484. Price, \$2 net.

From the attention-challenging title to the closing page this is perhaps the most original and brilliant portrayal of missionary life that has yet appeared.

A description of the personality of the author appeared in the *Congregationalist* of August 28th. It was Al Priddy's account of his personal interview with Dan Crawford, who is quoted as being "by all odds the most dramatic figure at the Northfield Conference."

The publishers have made the typographical output of the book most attractive with an occasional dash of red lettering, with maps and index and remarkably fine photographic illustrations,—four of these beautifully colored. The mottoes which preface each chapter are printed in red and are most admirably chosen. While the subject-matter is the main thing it is a pleasure to find it so well clothed. An outline map shows the vastness of Africa. India, China, Europe, Great Britain and most of Australia can be laid down on the face of the Dark Continent with unoccupied spaces equal to India in back. Our author spent twenty-two years in Africa without a furlough and is eager to return with no thought of a second home coming. He has bade his Scotch mother a final farewell. He is not companionless for he is fortunate in having a sympathetic, capable wife who was trained in the Glasgow medical schools, and they have two children. He says of his wife: "She's been a right, royal support to me and the Africans love her." His theory is that "wherever duty summons man, woman has a corresponding duty in the same place." His is no hackneyed, continuous narrative of the events of the twenty-two years of service, but a series of vivid pen pictures told with dramatic power and originality. Whatever book is omitted by a busy woman do not fail to become acquainted with Dan Crawford's account of his twenty-two years in Central Africa.

G. H. C.

## WOMAN'S BOARD OF MISSIONS

Receipts from August 18 to September 18, 1913

MISS SARAH LOUISE DAY, Treasurer

Friends of the Cause, 5 00

## MAINE.

*Western Maine Branch.*—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Income of Abbie Hart Chapman Memorial Fund,

40 60

## NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Elizabeth A. Brickett, Treas., 69 North Spring St., Concord. From Expense Account, 38.80; a daughter in mem. of her mother, 48; Amherst, Aux., 33; Jr. M. B., 2; Atkinson, Flowers of Hope, 6; Bath, Aux., 14; Barrington, East, Aux., 9; Bennington, Aux., 13, C. R., 5.25; Bethlehem, Aux., 10; Boscawen, Aux., 6; Campton, Aux., 16; Candia, Aux., 10; Chester, Aux., 14; Claremont, Aux. (75 of wh. to const. L. M.'s Mrs. Agnes Coburn, Mrs. Merritt Pierce, Miss Sarah J. Rugg), 85.14; Concord, Aux., 66.50, First Ch., Y. W. M. S., 15, C. E. Soc., 10, Prim. Dept. S. S., 6, Cheerful Workers, 3, South Ch., Kimball Cir. King's Dau., 10, Evening Miss. Soc., 10, Golden Rule M. B., 8; Concord, West, Aux., 10; Derry, East, Aux., 10; Dover, Mrs. Susan E. Young, 5; Dunbarton, Aux., 25; Franklin, Aux., 25; Gilmanton, Ch., 2.97; Goffstown, Aux. (25 of wh. to const. L. M. Mrs. George P. Hadley), 42.80; Greenfield, Aux., 10.41; Greenland, Aux., 34, Miss Lillian Odell's S. S. Cl., 6; Hillsboro, Conf., 10; Hinsdale, Aux., 25; Hollis, Aux., 17.88; Jaffrey, Aux., 29; Keene, Court St. Ch., Aux. (25 of wh. to const. L. M. Mrs. Helen M. Fitch), 42.59, First Ch., Aux., 31; Laconia, Aux., 60; Lancaster, Aux. (25 of wh. to const. L. M. Mrs. Mary D. Wilson), 42; Lebanon, Aux., 59; Lebanon, West, Aux., 13.25; Lisbon, Aux., 27; Littleton, Aux., 21.72; Lyme, Aux., 39.38; Manchester, First Ch., Aux., 122, C. R., 2.50, Prim. Dept., 1.50, Wallace Jr. Mission Soc., 11, Franklin St. Ch., Aux., 153, South Main St. Ch., Aux., 40; Marlboro, Aux., 5.50, C. E. Soc., 5; Mason, Aux., 5.25; Meriden, Aux., 17.25; Mont Vernon, Aux., 9.50; Nashua, Aux., 43, Adelphean Club, 13.52; New Boston, Aux., 10; Northwood, Aux., 15; Penacook, Aux., 49.09; Piermont, Aux., 8; Plymouth, Miss Martha Hazelton, 1, Mrs. Anna M. Tenney, 5, Three Ladies, 5; Portsmouth, Roger's M. C., 20; Rindge, Aux., 18.28; Rochester, Aux. (25 of wh. to const. L. M. Mrs. Sarah C. Peavey), 30, King's Dau. Cir., 10; Salisbury, Ch., 1; Salmon Falls, Aux., 23; Stratham, Ch., Ladies, 13; Wakefield, Aux., 7; Walpole, Aux., 34; Webster, Aux., 13.50; Wilton, Aux., 14.10, 1,732 18

## VERMONT.

*Vermont Branch.*—Miss May E. Manley, Treas., Box 13, Pittsford. Barnet, Aux., 15; Barre, Ch., 29.89; Barton, Aux., 30; Bellows Falls, Camp Fire Girls, 5.50; Bennington, Second Ch., 18.75; Bennington, North, Aux., 34.50; Bennington, Old, Ch., 5; Benson, Aux., 15; Bradford, Aux., 20; Brattleboro, Aux., 64.78, Miss Study Cl., 25.50, Y. W. A., 5; Brattleboro, Aux.

(to const. L. M. Mrs. Hervey C. Harris), 36.22; Bristol, Aux., 25; Brookfield, First Ch., 14; Burlington, Mrs. Georgaanna Powell, 10, College St. Ch., Aux., 150, Finding Out Club, 6, C. R. 1.31, First Ch., Aux., 28; Cabot, Aux. (to const. L. M. Mrs. C. A. Atwood), 25; Castleton, C. E. Soc., 6; Charlotte, Ch., 16; Chelsea, Aux., 10; Colchester, Aux., 5.50; Corinth, East, Aux., 14; Cornwall, Aux. (to const. L. M. Mrs. H. E. Sanford), 32; Coventry, Aux., 17.20, S. S., 1.50; Craftsbury, North, Aux., 12; Danville, Aux., 17.20; Derby, Aux., 6.30; Dummerston Station, Aux., 7; Enosburg, East, Aux. (25 of wh. to const. L. M. Mrs. H. L. Nichols), 27; Essex Center, Aux., 4; Essex Junction, Aux., 14, Dorcas Guild, 10; Fair Haven, Aux., 20; Georgia, Aux., 14; Glover, West, Aux., 7.75; Grafton, Willing Workers, 3.50; Hardwick, East, Aux. (with prev. contri. to const. L. M. Mrs. Drury Goodrich), 13 08, S. S., 7.42; Hartford, Aux., 22.63; Jeffersonville, Aux. (with prev. contri. to const. L. M. Mrs. H. W. Varnum), 5.50, C. E. Soc., 5; Johnson, Aux. (to const. L. M. Mrs. Perley Mudgett), 28.71; Leicester, Ch., 2; Ludlow, Aux., 17; Lyndon, Aux., 5; Lyndonville, Aux., 15, Busy Bees (to const. L. M. Miss Hazel Bowman), 25; Manchester, Aux., 23.12; Marshfield, Ch., 2; Middletown Springs, Aux. (to const. L. M. Mrs. Brainard Avery), 28.09; Milton, Aux., 10; Montpelier, Aux., 33.09; Newbury, Aux., 66; New Haven, Aux., 3.25; Northfield, Aux., 25; Norwich, Aux. (with prev. contri. to const. L. M. Mrs. Ed. Lord), 17.65; Orleans, Aux. (50 of wh. to const. L. M.'s Mrs. Jennie Jones, Mrs. Ida Marston), 67, Mission Bees, 8; Orwell, Aux. (with prev. contri. to const. L. M.'s Mrs. F. E. Lillie, Mrs. C. W. Bodfish), 42, C. E. Soc., 12.50; Peacham, Aux., 15; Pittsford, Aux., 81.83; Post Mills, Aux., 27, Jr. Miss. Soc., 2.88; Poultney, East, Aux., 4.60; Randolph Center (with prev. contri. to const. L. M. Miss Grace Conant), 9.45, S. S., 3, C. E. Soc., 3; Royalton, Aux., 10, C. E. Soc., 3; Rupert, Aux., 6; Rutland, Aux., 20, Haknai Guild, 10; Rutland, West, Aux., 12; St. Albans, Aux., 35.25; St. Johnsbury, North Ch., Aux., 32.90, Miss. Round Table, 50, S. S., 40, South Ch., Aux., 146; St. Johnsbury, East, 10; Sharon, Ladies, 8; Shoreham, Aux., 20.60; Springfield, Aux., 138; Strafford, Aux., 10, C. E. Soc., 5; Sudbury, Aux., 1; Swanton, Aux., 7; Troy, South, Ch., 1; Underhill, Aux., 8.05; Vergennes, Aux., 34; Waterbury, Aux., 46.56; Waterford, Lower, Aux., 3; Westfield, Ch., 2; Westford, Aux., 7, Daisy Chain, 10; Williamstown, Aux. (to const. L. M. Miss Mary Waterman), 25; Windham, Aux., 7; Woodstock, Aux., 114.51, S. S., 14. Less expenses, 27.10, 2,249 47

## MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Lawrence, Trinity Ch., Aux.,



35.29, C. R., 2.75; Lowell, Highland Ch., Aux., Mrs. Buttrick, Miss Helen Buttrick, 50,	88 04	Woman's Assoc., For. Miss. Dept., 36; Leicester, Friend, 25; Petersham, C. E. Soc., 10; Shrewsbury, Mrs. Bement, 25, C. E. Soc., 20, Jr. C. E. Soc., 2; Spencer, Mrs. Temple, 100; Sturbridge, First Ch., 4.50; Winchendon, Aux. (Th. Off., 34.36), 149.36, King's Dau., 5; Worcester, Miss Tuttle, 100, Adams Sq. Ch., Aux., 40, Central Ch., 150, Plymouth Ch., Friend, 15,	738 36
<i>Barnstable Association.</i> —Miss Carrie E. Mitchell, Treas., South Dennis, Falmouth, Woman's Union, 41.20; Harwich, Aux., 10; North Falmouth, Aux., 16.15; South Dennis, 1; Wellfleet, Aux., 20,	88 35	Total,	3,084 36
<i>Berkshire Branch.</i> —Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Hinsdale, Aux., 23.17; Housatonic, Aux., 11.25; Lee, First Aux., 496.65; Lenox, 30; Pittsfield, Mrs. E. P. Whitehead, 100, Second Ch., 2.10, South Ch., Aux., 37.30. Less expenses, 9.25,	691 22	LEGACY.	
<i>Dorchester.</i> —Mrs. Frank Wood,	20 00	<i>Westfield.</i> —Maria P. M. Rand by Frank P. Searle, Extr., add'l,	23 50
<i>Essex North Branch.</i> —Mrs. Wallace L. Kimball, Treas., 16 Salem St., Bradford. Bradford, Aux., 11.25; Newburyport, Belleville Ch., Finding Out Club, 7, Central Ch., Aux., 50, Delta Alpha Club, 8, C. R., 10; West Boxford, Aux., 42,	128 25	RHODE ISLAND.	
<i>Essex South Branch.</i> —Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Lynnfield Center, Ch., 3.75; Peabody, West Cong'l Ch., 5,	8 75	<i>Rhode Island Branch.</i> —Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Barrington, Aux. (25 of wh. to const. L. M. Miss Evelyn W. Spencer), 50; Providence, Pilgrim Ch., C. R., 10; Tiverton, Aux., 8.25,	68 25
<i>Franklin County Branch.</i> —Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Deerfield, South, Aux., 8.20; Greenfield, Second Ch., Aux., 5; Montague, Aux., 3.60; Northfield, East, Aux., 21.55; Orange, Jr. C. E. Soc., 4; Shelburne, East, S. S., 5,	47 35	CONNECTICUT.	
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Easthampton, Prim. S. S., 1; Greenwich, Aux., 23.50; Northampton, Edwards Ch., Aux., 8.70; Westhampton, Lanman Band (25 of wh. to const. L. M. Miss Frances Priscilla Loud), 30,	63 20	Friend,	100 00
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Mark McCully, Treas., 115 Warren Ave., Matapan. Abington, Aux., 15; Plymouth, C. R., 6.25, Prim. Cl., S. S., 6.25.	27 50	<i>Berlin.</i> —Miss Laura C. Smith,	50 00
<i>Old Colony Branch.</i> —Miss Frances J. Rannels, Treas., 166 Highland Ave., Fall River. Attleboro, Aux., 75; Fairhaven, Woman's Miss. Guild, 14,	89 00	<i>Eastern Connecticut Branch.</i> —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Lebanon, Goshen Band of Workers, 10; New London, First Ch., Aux., 6,	16 00
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Fund, Friend, 202.80; Int. Agnes R. Allyn Mem. Fund, 25; Turkey, Van, Miss Grisell M. McLaren, 20; Holyoke, Grace Ch., S. S., Mrs. Robinson's Cl. of Y. W., 10; Second Ch., Airinsha, 8; Monson, Aux., 63.05; Palmer, Second Ch., Aux., 20.10; Southwick, Aux., 10; Springfield, First Ch., Women's Assoc., 175, Opportunity Seekers, 75, Miss. Club (to const. L. M. Miss Jean Grant Hawkins), 25, Hope Ch., Miss. Reserves, 25, C. R., 10, Bible School, Beginners' Dept., 5, Olivet Ch., Golden Link Aux. (50 of wh. to const. L. M.'s Mrs. A. Eugene Bates, Miss Ida C. Flagg), 55,	728 95	<i>Hartford Branch.</i> —Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. on Clara E. Hillyer Fund, 400; Burlington, Aux., 15.30; Columbia, Aux., 60; East Hartford, M. C., 30; East Windsor, First Ch., C. R., 8, M. C., 10.05; Enfield, Aux., 113.40; Farmington, Aux., 8.75; Glastonbury, Miss Broadhead, 500; Hartford, Park Ch., Aux., 26.50; Rocky Hill, Aux., 11.25; South Glastonbury, L. M. S., 10.50; Southington, Aux., 35; Talcottville, M. C., 10,	1,238 75
<i>Suffolk Branch.</i> —Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Boston, Union Ch., Aux., 100, Brighton, Aux., 40; Cambridge, North Ch., 80; Fancuil, C. R., 23; Newton Highlands, Aux., 15.14; Newtonville, Mrs. D. Brewer Eddy, 100; Wellesley Hills, Aux., 1 25; Wrentham, C. E. Soc., 5,	365 39	<i>New Haven Branch.</i> —Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friend, 130, Friend, 300, Friend, 100, Friends, 100, Friend, 72, Friend, 28; Bridgeport, Olivet Ch., Aux. (prev. contri. to const. L. M.'s Miss Jessie Sherwood, Mrs. William Matthewson); Middletown, Aux., Mrs. E. P. Augur (to const. L. M. Mrs. John S. Cairn), 25; New Canaan, Aux. Silliman Fund, 418; Washington, C. R. (125 of wh. to const. L. M.'s Barbara Louise Bourne, Samuel Rogers Clarke, Pierpont Dutcher, 3d, Helen Edith Farrar, Dorothy Hartwell), 130,	1,303 00
<i>Worcester Co. Branch.</i> —Mrs. Thomas E. Babb, Jr., Treas., 12 Clearview Ave., Worcester. Athol, Friend, 10; Douglas, Jr. C. E. Soc., 1; Grafton, Y. L. S. S. Cl., 20.50; Holden, Miss. Club, 25; Lancaster,		Total,	2,707 75
		NEW YORK.	
		<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Brooklyn, Ch. of the Evangel, 12.50; Parkville, Ch., S. S., 5; New York, Camp Memorial Ch., Mothers' Cl., 5; Port Leyden, Ch., 2.29,	24 79
		NEW JERSEY.	
		<i>Westfield.</i> —Miss Emma L. Bridges,	20 00
		PHILADELPHIA BRANCH.	
		<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J., D. C., Washington, Mount Pleasant Ch., C. R., 17.25, Plymouth Ch., Aux., 5; Fla., Avon Park, Y. P. M. C., 10; Winter Park, Aux., 27; N. J., Bound Brook, Aux., 60; Glen Ridge, Aux., 120; Jersey	

City, First Ch., Y. L. M. B., 25; Montclair, Watchung Ave. Ch., Aux., 100; Newark, Belleville Ave. Ch., Aux., 22, M. B., 15; Orange Valley, Y. W. Aux., 80; Paterson, M. B., 2.76; Plainfield, Aux., 50; Pa., Spring Creek, Ch., 2.50, 536 51

FLORIDA.  
*Frostproof*.—Mrs. Henry C. Evans, 3 00  
TURKEY.  
*Adabazar*.—C. E. Soc., 8 80

Donations, \$9,561 66  
Buildings, 814 75  
Specials, 103 70  
Legacies, 23 50  
Total, \$10,503 61

TOTAL FROM OCT. 18, 1912, TO SEPT. 18, 1913.

Donations, \$102,460 79  
Lapsed Conditional Gift, 2,500 00  
Buildings, 24,025 55  
Specials, 2,058 96  
Legacies, 18,030 12  
Total, \$149,075 42

GOLDEN ANNIVERSARY GIFT.

Previously acknowledged, \$37,160 98  
Receipts of the month, 814 75  
Total, \$37,975 73

## WOMAN'S BOARD OF THE PACIFIC

Receipts for July, 1913

MISS HENRIETTA F. BREWER, Treasurer, 770 Kingston Ave., Oakland, Cal.

CALIFORNIA

*Northern California Branch*.—Mrs. E. V. Krick, Treas., 1433 Clay St., San Francisco. Alamda, King's Daughters, 25; Benicia, 5; Berkeley, First, 81.25, North, 6.95; Cash, 35; Ceres, 8; Eureka, 12.50; Loomis, 2.50; Oakland, First, 40; San Francisco, Bethany, 3.75, Richmond, 1.50; Sebastopol, 2.50; Sonoma, 6.25; Stockton, 35; Sunnyvale, Personal gift, Mrs. R. C. Kirkwood, 750; Woodland, 1, 1,016 20  
*Southern California Branch*.—Mrs. S. E. Hughes, Treas., 56 Worcester Ave., Pasadena. Special, Claremont, W. Soc., Work, Pasumalal, India, 30, S. S., 22.21; Highland, W. Soc., 15; Long Beach, W. Soc., 25; Los Angeles, Bethlehem, W. Soc., 3, Plymouth, W. Soc., 25; Special, Mount Hollywood, W. Soc., for Boy in Shansi, China, 12.50; Ontario, Cradle Roll, 1.50; Pasadena, Lake Ave., W. Soc., 15, West Side, W. Soc., 20; Riverside, W. Soc., 42.50, C. E., 7.50; Santa Ana, W. Soc., 9; Santa Barbara, W. Soc., 16.40, 244 61

OREGON

*Oregon Branch*.—Mrs. A. L. Cake, 421 West Park St., Portland. Ashland, Aux., 5; Corralles, Aux., 3.60; Condon, Cradle Roll, 50 cts.; Hillsboro, Aux., 30, Cradle Roll, 55 cts.; Hillside, Aux., 20; Portland, First, Aux., 9 50, Laurelwood, Cradle Roll, 1.20; Forest Grove, Aux., 2, 72 35

WASHINGTON

*Washington Branch*.—Mrs. Everett Smith, Treas., 1533 18th Ave., Seattle. Bellingham, 24.50; Doty, Ladies' Aid, 4; Everett, 16; Naches, W. Cong'l Union, 26.70; North Yakima, S. S., 7, Mrs. Woodcock, 15; Seattle, Pilgrim, Prim. S. S., 7.50, Prospect, 15; South Bend, 5; Spokane, Pilgrim, S. S., 15; Steilacoom, 3; Tacoma, First, S. S., 30, East, 5; Washougal, 6.75, 180 45  
Total, 1,513 61

Receipts for August, 1913

CALIFORNIA

*Northern California Branch*.—Mrs. E. V. Krick, Treas., 1433 Clay St., San Francisco. Berkeley, First, 81.25, Personal, 75.20, Cradle Roll, 50 cts.; Campbell, 21.25; Cloverdale, The Gleaners, 20; Martinez, 4.65; Oakland, First, 64, S. S., 8.12, Personal, 14, Pilgrim, 24, Cradle Roll, 1.38, Special, 6, Plymouth, 2.75; Oroville, 6.67; Petaluma, 19.95; Pacific Grove, 5.50; Personal Gift, 10; Redwood City, 6.25; Sacramento, Young Ladies' Outlook Club, 10; San Francisco, First, 173.65; San Jose, 125; Santa Cruz, 25, Cheerful Workers, 37.50; Saratoga, 33; Sonoma, 6.25, 781 87  
*Southern California Branch*.—Mrs. S. E. Hughes, Treas., 56 Worcester Ave., Pasadena. Long Beach, W. Bible Cl., 15, W. Soc., 15; Los Angeles, First, J. O. C. Bible Cl., 25; Ontario, W. Soc., 44.46; San Bernardino, First, W. Soc., 25, 124 46

IDAHO

*Idaho Branch*.—Mrs. W. L. Phelps, Treas., 111 Jefferson St., Boise. Boise, Wright, 1, Mr. Howe, 5, 6 00

OREGON

*Oregon Branch*.—Mrs. A. L. Cake, Treas., 421 W. Park St., Portland. Forest Grove, 14; Gaston, 4.72; Hood View, 2.50; Has-salo, 12.50; Hillside, 5; Laurelwood, 2; Medford, Mrs. R. W. Faquar, 5; Portland, First, 139.90, S. S., 30.80, S. S. Dime Gleaners, 10, Silver Circle, 10; Wellsburg, 5, 241 42

UTAH

*Utah Branch*.—Mrs. G. Brown, Treas., Sandy. Phillipi, 6; Sandy, 1, 7 00  
Total, 1,160 75

Respectfully submitted,  
R. B. FERRIER, Acting Treas.



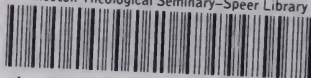
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